Original Article

Paulo Freire's pedagogy and the expansion of workers' digital literacy: the professional training experience of a government school

A pedagogia de Paulo Freire e a ampliação do letramento digital de trabalhadores(as): a experiência de formação em serviço de uma escola de governo

Authors:

Mário dos Santos de Assis — mario.assis@ufpe.br

Targelia F.B. de Souza Albuquerque — targeliaalbuquerque@gmail.com

Verônica Tavares Cavalcanti — veronica.vtc@gmail.com

Abstract

The article reports the experience of the Judicial School of the Regional Labor Court of the Sixth Region in expanding the digital literacy of its staff. The project aimed to develop socio-emotional and technological skills, based on the Freirean principles of "being-more", dialogue, autonomy, ethics and emancipatory praxis, for the insertion of each human subject, person serving the Court in the work environment and in the knowledge society. The methodological design integrated the three dimensions of action research: bibliographic research (GIL, 2010); case study from an ethnographic perspective (SOUZA, 1999; MINAYO, 2008) and the methodology of culture circles (FREIRE, 1987). The project assumed the Freirean assumption that it is with the collective and in the collective that emancipatory transformations take place and a new democratic organizational knowledge is constructed. Paulo Freire

Pedagogy in dialogue with authors in the field of distance education was the backbone of this proposal, which was translated into different learning scenarios, affirming technology as a mediator of the educational process, in a "co-laborative" perspective. This experience enabled the self-recognition of each worker's potential, ensuring personal and professional self-esteem. Paulo Freire's "being-more" materialized in the collective respect that each human being, when treated with dignity, reaffirms his or her commitment to the institutional project.

Keywords: Professional Training; Digital Literacy; Paulo Freire Pedagogy; Distance Learning.

Resumo

O artigo relata a experiência da Escola Judicial do Tribunal Regional do Trabalho da Sexta Região na ampliação do letramento digital do quadro funcional. O projeto objetivou desenvolver competências socioemocionais e tecnológicas, fundamentadas nos princípios freireanos de "ser--mais", diálogo, autonomia, ética e práxis emancipadora, para inserção de cada sujeito humano, pessoa servidora do Tribunal no ambiente de trabalho e na sociedade do conhecimento. O delineamento metodológico integrou as três dimensões da pesquisa-ação: pesquisa bibliográfica (GIL, 2010); estudo de caso em uma perspectiva etnográfica (SOUZA, 1999; MINAYO, 2008) e na metodologia dos círculos de cultura (FREIRE, 1987). O projeto assumiu o pressuposto freireano de que é com o coletivo e no coletivo que as transformações emancipadoras se operam e um novo conhecimento organizacional democrático é construído. A Pedagogia Paulo Freire em diálogo com autores da área de educação a distância foi a coluna vertebral dessa proposta, que se traduziu em diversos cenários de aprendizagens, afirmando a tecnologia como mediadora do processo educacional, em uma perspectiva "co-laborativa". Essa experiência demonstrou que a reflexão dos saberes de experiências e o diálogo entre os pares possibilitam a construção coletiva de práticas emancipadoras, passos fundamentais na caminhada para um conhecimento crítico da organização, do seu trabalho e de si mesmo(a).

Palavras-chave: Formação em Serviço; Letramento Digital; Pedagogia

Paulo Freire; Educação a Distância.

1. Introduction

Developing, crafting, and evaluating a training project for the staff of the Regional Labor Court of the Sixth Region, aimed at fostering their desire to become the driving forces behind a proposal for organizational transformation based on emancipatory citizenship and the ideals of a substantively democratic society, indeed presents a significant and bold challenge on personal, interpersonal, and collective levels. It was assumed that theorists like Paulo Freire, Boaventura de Sousa Santos, and Enrique Dussel could provide the theoretical and methodological foundations for the initial construction of the project. However, it was necessary to consult distance education scholars such as José Moran, André Lemos, and Elliott Masie to broaden the dialogue remotely due to the social isolation experienced during the coronavirus pandemic.

The premise that education does not change the world or the organization in its entirety, but rather, from an emancipatory democratic perspective that is ethical, dialogic, critical, creative, and proactive, can change people; and these people can change the world (FREIRE, 2007), formed the dialectical basis for understanding the concepts of education for social quality and substantively democratic education committed to transformative praxis both within and outside the institution.

Undoubtedly, the ontological nature of education lies in the possibility for human beings to "BE MORE" in all historical, cultural, social, and personal dimensions. However, this is only achievable through relationships with other human subjects in a social interrelation. Hence, this proposal not only embraces the concept of educational quality but also expands it through dialogue with Paulo Freire and other authors, reaffirming the democratic substantivity that only materializes in the daily life of institutions and/or the social totality. Following Gentili (1997), it is asserted that quality for a few is not quality but privilege. These arguments reassert the concept of education for social quality, aiming to build an education that is dignified, fraternal, just, and free.

According to Buarque (2000, p. 111), "no country reflects the crisis of the civilizational process as well as Brazil does." He emphasizes the fact that while we face numerous problems, we also possess the potential to solve them. He highlights that Brazil already has a critical mass of intellectuals — academics, thinkers, professionals, and many other actors within public and private institutions and organizations — capable of generating alternative solutions and creating a "new project for the country." A substantively democratic Brazil. However, this will only transform into praxis if, in various educational spaces, projects are constructed where workers also become dialogic and emancipated trainers.

In-service training, therefore, is one of the most complex challenges for institutions committed to a dignified, fraternal, and just democratic society. This is because in developing educational itineraries, there needs to be an articulation between the specific needs of the institution and the actual conditions of the work situation and the individual worker in their subjectivities and objectivities. Based on the premise that the learning process is collective, dialogic, and collaborative, in-service training needs to integrate organizational principles with work as a "transformative praxis," enabling humans to "BE MORE" (FREIRE, 2007).

The complexity of the world of work impacts the daily operations of organizations, as Digital Information and Communication Technologies (DICT) exponentially penetrate production spaces, imposing a flexible model of wealth production tied to market logic (ANTUNES, 1995). Termed the 4th Industrial Revolution (SCHWAB, 2019), the impact of DICT has blurred the boundaries between physical, digital, and biological spaces, demanding new models for ongoing training developed in-service and requiring new competencies adaptable to the dynamic, unstable, and fluid labor market (KUENZER, 2016).

The issue at hand is how to deal with these new tools and strategies that have become indispensable for performing everyday tasks, from the simplest to the most complex, while many workers still lack the mastery of the skills needed for these daily challenges and sometimes feel intimidated by them. In this context, it is urgent to recognize them not only as indispensable mediators to meet the demands of the knowledge society but also to develop training actions that demystify these

tools and promote their acceptance. A respectful, ethical, persistent, and loving approach to each individual — worker is necessary to collaborate (FREIRE, 1987) in breaking down the fears and threats that are beginning to emerge in this new world of learning and technical, technological, and relational demands.

This article, building on the previous discussion, aims to clarify the foundations of in-service training that underpinned the experience at the Judicial School (Ejud-6) of the Regional Labor Court of the Sixth Region (TRT-PE), to describe the methodology developed collectively by teacher-trainers, and to describe the transformative praxis, starting from the dialogic and collaborative learnings with the learners and worker apprentices in and of the collective process. Various learning scenarios and contexts were used throughout the journey, mediated by both digital and analog technologies, marking the moment of education hybridization. By way of conclusion, the main learnings from and within the collective of these formative experiences of deconstructing fears and opening up to new humanistic, technical, and technological learnings will be presented, demonstrating that self-awareness, organizational knowledge, and transformative praxis are essential to institutional and social actions, whose core focus is Labor Justice. The article attempts to show that Paulo Freire's Pedagogy in dialogue with other authors who advocate education as a practice of freedom, for and towards autonomy, must be part of the daily life of institutions that continually add values and praxis to the construction of a substantively democratic society.

2. Development

2.1. Theoretical Framework

2.1.1. A substantively democratic education for social quality

The study of Paulo Freire's thought was a driving force in the dialectic of developing a teacher training methodology, through formative colloquia of successful didactic experiences, from March to August 2021 and their subsequent unfolding in everyday praxis.

This demonstrated the possibility of transforming various institutional spaces into a fruitful educational locus for breaking away from the elements of "banking education" (FREIRE, 1987) to overcome previous learnings based on traditional and conservative processes and invest in knowledge necessary for an emancipatory educational practice committed to a dignified, fraternal, and just society (FREIRE, 2007).

In this journey, the reader can participate, step by step, in the construction of this experience of immersing in reality to problematize it and emerge with autonomy to transform it.

Reaffirming with Paulo Freire (1987; 2007), Gentili (1997; 1996), and Dussel (2000), the greatest educational challenge that training schools face is to construct an in-service training project, directly linked to the conception and praxis of substantively democratic education as part of an emancipatory social project; an educational quality integrated into a broader societal project, where quality for the few is not true quality but privilege. Thus, the fight is for a quality without social dualization that is guided by "the universal ethics of being human" (FREIRE, 2007), in which the production of human existence is not a concession from one class to another or from hegemonic groups; it is primarily a right, a historical condition for the humanization of survival, of dignified, fraternal, and just planetary life.

A substantively democratic education enables human beings to achieve their own humanization; for it is in the nature of humans to be incomplete, unfinished, and ongoing. Engaging in dialogue with Paulo Freire and interacting with other authors committed to the emancipatory training of trainers and workers is to invest in open, frank, and constructive social relationships that shape the institutional project based on humanization and civic democracy. The democratization of power in the teaching and learning relationships of teachers with their students is a requirement that manifests in their methods of teaching and assessing, and thus, a condition for in-service training processes that do not enslave or oppress workers, but instead liberate them and encourage them to produce and self-realize increasingly better. For Freire, collaborative work is the source of BEING MORE (FREIRE, 1987).

In this direction, Santos (2000) emphasizes that this means constructing a community ethic that critically and radically opposes the logic of the Market, the interests of profit, classificatory and discriminatory actions, social exclusion, the denial of fundamental citizenship rights, and the explicit or implicit strategies to weaken human beings, seeking to strip them of their civilizational rights. "There is a need to produce a prudent knowledge for a decent life" — "A knowledge of emancipation" (SANTOS, 2000, p. 38).

For Paulo Freire, the relationship between teaching and learning is constructed in this context. It needs to be understood in its historicity, as it involves human beings who define themselves as such in relation to each other, even in the face of opposing forces that attempt to segregate them; it is in human nature to BE MORE, to live and coexist in fraternity, dignity, and justice (FREIRE, 2007).

One of the basic conditions for realizing this educational dialogue — teaching and learning — is problematization. Problematization may be one of the most complex demands in the exercise of teaching and in the construction of relevant and autonomous learning. To conceive of teaching as a problematizing pedagogical practice is to highlight the need to go beyond the task of transmitting knowledge and identifying problems, but to question the foundations, the purposes of educational practices inside and outside the classroom. This means making the teaching and the learning situation inseparable from an emancipatory ethical project whose problematizing character is inseparable from its very existence (ALBUQUERQUE, 2010).

New modes of production and organization require a unification of thinking and doing. Workers/professionals are increasingly expected to embrace their roles as citizens, expanding their spaces for participation in social, political, and productive spheres (KUENZER, 2016). All social institutions, especially those involved in professional training, are called to reconsider their roles and purposes. It is in this scenario that teacher training needs to be reevaluated in its foundations and practices.

2.1.2. Teacher Training: Principles According to Paulo Freire

The issue of teacher training is a recurring theme in many of Paulo Freire's works. The trainer, whether male or female, as educators, holds significant relevance in the comprehensive training of each young learner and/or adult who forms part of the institutional body or social transformation movements. Freire (2000b) outlines principles to understand programs and processes for educator training and to guide teaching practices committed to the universal ethics of being human and to formative processes dedicated to education for social quality, which is substantively democratic.

The six basic principles that should underpin a program/project for training educators, as stated by Freire, are:

> 1) The educator is the subject of their practice, responsible for creating and recreating it.
> 2) The training of the educator should equip them to create and recreate their practice through reflection on their daily experiences.
> 3) The training of the educator must be ongoing and systematic, because practice is constantly being made and remade.
> 4) Pedagogical practice requires an understanding of the genesis of knowledge itself, that is, how the process of knowing occurs.
> 5) The educator training program is a prerequisite for the process of curricular reorientation in schools.
> 6) The Educator Training Program will have as its basic axes: the vision of the school that is desired, as the horizon of the new pedagogical proposal; the need to provide basic training elements to educators in different areas of human knowledge; the appropriation by educators of the scientific advances in human knowledge that can contribute to the quality of the desired school (FREIRE, 2000b, p. 80).

The adoption of these principles has paved the way for an understanding of the in-service training process at Ejud-6 as a dialectical movement of reflection-action-expanded reflection, enabling a new handling of information and a new coexistence among the subjects. Thus, dialogical institutional spaces of open, honest, and trusting coexistence were created, where educators could demonstrate their desire to make their educational practices transparent and their determination to be open to new learnings, especially those mediated by information and communication technologies. These reflective spaces are fertile for collective learning because they are identity loci where each educator can approach the other as a partner in the educational act and be willing to review their practices, reframe them, transform them, and build innovations in work situations and social coexistence.

Dialogue is praxis. The word is praxis. The spaces for the pronunciation of the word need to be guaranteed. Dialogue as both a destination and a method; dialogue about the very existence of the institution with the subjects who produce it daily; dialogue with history: past, present, and future; dialogue that becomes educational action to build institutional quality (FREIRE, 1987). Through dialogue, human beings pronounce the world, are capable of transforming it, and by becoming subjects in the construction of a new substantively democratic social project, they humanize themselves, emancipate themselves, and contribute to the humanization of everyone in different spaces of personal, community, and social learning both inside and outside the organization.

Dialogue constitutes a much more complex and profound relationship among historically situated human subjects. There is intentionality, a commitment to establish a humanitarian bond with the other; there is respect for difference and investment in its autonomy and emancipation. It ensures openness to new visions, invests in multiculturalism, not as rhetoric but as praxis; it guarantees the right to pronounce the world and to announce new directions; it practices criticality, collective (re)creation; dialogue is a daily exercise of autonomy. In this sense, dialogue and autonomy qualify social participation both inside and outside the institution.

2.1.3. In-service training mediated by ICTs (Information and Communication Technologies)

Learning is part of human nature as a condition even for survival. Humans must change the external nature to secure their material existence — by planting, building shelters, etc. Saviani notes that humans need to learn to ensure their own existence; they need to learn to be "human," taming nature in their favor; one does not simply "become" human, it happens through learning (SAVIANI, 2007). Learning, the learning process, and all the involved context have spanned the history of humanity for centuries.

Freire asserts that learning occurs in different spaces, both inside and outside the school, constituting important factors for emancipatory education (FREIRE, 2000a). In contemporary times, digital information and communication technologies (ICTs) have enabled the emergence of new spaces in which educational processes are developed with intentionality. Virtual worlds, augmented reality, the metaverse, redefined time/space — all these emerge with new potentialities for use in increasingly combined, mixed, hybrid learning from its inception. According to Moran (2015), education has always been a hybrid process, mixed, becoming more noticeable today with mobility and connectivity that enable more open and creative ecosystems.

Masie (2006) points out that all great learning results from hybrid methods. The author asserts that hybrid/combined teaching has historically been present in the formation of human beings, including in the traditional school pedagogical model — lectures in physical classrooms, with the teacher assuming the centrality of the process. Even in this model, Masie (2006) considers, the student's learning was positively influenced not only by the activities developed and generated in the school environment — tasks, readings; but also by contributions from other social spaces and contexts, such as conversations among peers after class, sharing of notes, library research, group studies, etc.

In the works of Freire (2000a; 2007), Moran (2015), and Masie (2006), the importance of diverse learning environments for the educational process is reaffirmed. Human learning is the product of various social sources

and is inherently blended across multiple contexts. The innovative aspect of the hybrid model enabled by digital technologies lies in imprinting an educational intentionality on actions that occur in different social spaces, extending pedagogical intentionality beyond the classroom.

The distinction between "face-to-face" versus online educational models is no longer clear; it's no longer feasible to conceive of an education confined to the physical school space. Neither physical nor virtual walls contain the process within pre-existing frames. Discussing combined teaching in a highly connected society (FLORIDI, 2015) may seem like an outdated discussion, or rather, an established, uncontested fact.

For Freire (1989), reading the world precedes reading the word. Today, the world transcends the physical dimension. It is also a virtual space, increasingly expanded and enhanced by digital technologies, demanding a new perspective from education that broadens its boundaries. In other words, it's important to acknowledge that "education is hybrid" and, from there, to leverage the benefits of this hybridization for the educational process.

Regardless of the learning environment — online, in-person, or hybrid — it is essential that there is dialogical mediation between the parties involved, as human learning is fundamentally anchored in dialogue (FREIRE, 2007). Therefore, in educational processes developed using ICTs, it is important to choose technologies that ensure bidirectionality, dialogue, and participation, as a way to enable interaction in the virtual learning environment (CARAPETO, BARROS, 2019; PRIMO, 2007; LEMOS, 2000; SILVA, 2014).

2.2. Methodology: Procedures and Training Strategies

The research adopts a qualitative approach, descriptive in nature, supported by bibliographic and documentary research (GIL, 2010). Books, theses, and scientific articles constituted the bibliographic sources. Pedagogical planning, reaction assessments, and class diary notes were part of the documentary research.

The methodological framework of this project was inspired by four

strands: Paulo Freire's Pedagogy with the theory and praxis of culture circles and dialogical processes of teaching and learning, prioritizing the categories of dialogicity, creativity, criticality, autonomy, lovingness, hope, and transformative collaboration; the qualitative research approach (MINAYO, 2008; CHIZZOTTI, 2000), focusing on the "ethnographic diary" (SOUZA, 1999), thematic content analysis, the epistemology of forming reflective groups proposed by Abramowicz (2001), and the new daily practices mediated by information and communication technologies, because, as Freire and Horton (2003) affirm, "The path is made by walking."

Ejud-6 fits into the category of government schools, whose purpose is to develop ongoing in-service training actions aimed at developing the skills and competencies necessary for the professional activities of the staff of the Regional Labor Court of the Sixth Region (TRT6), with jurisdiction in the State of Pernambuco.

The course "Professional Training and Update" emerged as a response to the need for professional updating of workers with limited digital literacy, within a context of social isolation due to COVID-19 which required remote work and, consequently, intensive use of technological tools that enable productive activities in a non-physical presence situation in the same workspace.

In total, there were 15 workers with more than 10 years of professional experience in the agency, with extensive experience accumulated in the production model using analog tools (manual activities, use of typewriters, and communications via printed papers). They were aged between 50 to 60 years and showed significant resistance to new digital technologies and everything related to them (email, video conferencing, internet, etc.).

During the social isolation imposed by the COVID-19 pandemic, the course was conducted in a synchronous online format, from May 21 to August 25, 2021, through web conferences on the Google Meet platform. The sessions were held from 2 PM to 4 PM.

Preparatory and pedagogical planning meetings for the course were held, totaling five (5) meetings, always with the participation of the

coordinating team and the teachers.

The course design consisted of 2 modules developed in 15 synchronous online classes and 5 online workshops for experience sharing. The modules were divided into macro-themes. The first module covered humanistic themes addressing topics such as "The construction of emancipatory relationships in the workplace. Is this possible?"; self-evaluation in the workplace as the basis of human formation; dialogue and "being more" in building a collaborative team; awareness and autonomy: problematizing oppressive and emancipatory work relations; and teaching and learning: a dialogical relationship, preparing for the training workshops.

The second module provided technical knowledge on digital tools used daily by participants — such as Google tools (Meet, Drive, Docs, Email, Calendar) and other digital tools essential to administrative and judicial routines, as well as socio-emotional topics linked to professional practice ("socio-emotional health and the world of work"; "ethics in public organization").

The online workshops were used for participants, in pairs, to conduct a 50-minute class for the entire group, choosing one of the digital tools discussed in the second module.

For the technical training modules, employees from the staff of TRT6 were selected, along with a professor holding a Ph.D. in Education from the Federal Rural University of Pernambuco. For the humanistic training module, a professor with a Ph.D. in Education from the Federal University of Pernambuco was chosen. These selections ensured that the course was led by individuals with deep expertise in both the practical and theoretical aspects of the subjects taught, aligning with the course's dual focus on technical skills and humanistic understanding.

2.3. Presentation and Discussion of Results

Initially, it is important to highlight that the wealth of information produced through experience has generated various issues following the analysis of the collected data. However, due to methodological considerations, this paper presents an exploratory analysis of the material, leaving

room for further research with specific focuses.

From the preparatory meetings for course planning, two challenges emerged in the training process: overcoming the attitudinal barrier of the staff, engaging them in the proposal of professional updating aligned with digital tools, and preparing the teaching staff for in-service training.

To address the first challenge, the integration of a module covering humanistic themes was proposed, addressing and confronting the challenge of understanding the workplace as a space for social relations, ongoing professional development, and constant teaching and learning. This aimed to promote the personal and professional growth of the participants and to recognize the importance of the collective in daily achievements and tasks.

For the preparation of the teaching staff, new preparatory meetings were added for the entire group, aiming to exchange experiences and observations relevant to the methodologies and the best pedagogy for in-service training for adult audiences. Theoretical and methodological frameworks, such as those based on Paulo Freire's pedagogy and andragogy, provided support (ASSIS, 2021), and other aspects of teaching and professionalism in adult education were highlighted (CAVALCANTI *et al.*, 2016).

From the outset, even before the course began, the importance of grounding the project in theoretical frameworks committed to teacher education through listening and dialogue was recognized (FREIRE, 1987; 2007; GENTILI, 1997; DUSSEL, 2000). The preparatory meetings with the coordination and teaching staff enabled the problematization of the reality they would face, from which transformative solutions could emerge. Freire (1987; 2007) discusses this need to problematize reality to foster emancipatory practices. Problematization is seen as an element of realizing educational dialogue and as a possibility for creating autonomy and emancipatory knowledge (FREIRE, 1987; ALBUQUERQUE, 2010). The preparatory meetings also served to create reflective and collective learning spaces for the teaching practice, redefining both new and old teaching practices. Paulo Freire asserts that "the education of teachers should equip them to create and recreate their practice through reflection

on their daily experiences" (FREIRE, 2000b, p. 80).

To overcome another obstacle in conducting the first class, the course management team needed to make phone calls to each participant to teach the use of the broadcast platform — Google Meet. At that time of social isolation due to COVID-19 and considering the specificity of the target audience, the solution was to explain the use of the platform via traditional telephone calls, calling each participant's mobile phone. During this time, a survey was also conducted, resulting in the creation of a group on the instant messaging app (WhatsApp) to facilitate dialogue and assist in the digital literacy process for using Google Meet. It is clear here that the solution was found in the lived experiences and knowledge that the participants already possessed. Freire (2015) emphatically reinforces the need to respect the learner's knowledge, their life history brought to the learning spaces, which should serve as a shared element and starting point for other knowledge. Literacy in technologies prior to the digital era served as a trigger to begin constructing a new literacy among the learners.

In the first synchronous online meetings, the participation of the students was timid, and they did not activate their cameras. To improve engagement and foster a dialogical relationship between the instructor and the students in the initial modules, analog technology was used for this purpose. Through handwritten notes sent by mail, the instructor delivered messages and specific inquiries to each of the 15 participants, along with private messages via WhatsApp. In distance education (EaD) courses, the use of new digital technologies is typically prioritized. However, they do not always meet the challenges posed. In this case, the combination of analog technology (messages by mail) and both new and old digital technologies (cell phones, WhatsApp) improved class engagement, creating a welcoming and dialogical space. According to Carapeto and Barros (2019), Primo (2017), and Silva (2014), the choice of technology mediating learning must ensure bidirectionality, dialogue, participation, and interaction in the virtual environment.

The first five sessions, which addressed humanistic training, were essential for the development of the course. Based on the topics addressed and

the way they were handled — ensuring space for each participant's speech, knowledge, and anxieties within Paulo Freire's pedagogy (FREIRE, 2007) — each student gradually took ownership of their role in this process, feeling their human nature of incompleteness, inconclusiveness, and unfinishedness, but open to the possibility of better self-realization, striving to BE MORE (FREIRE, 1987). In the last classes of the first module, people were apologizing — and regretting — not being able to turn on their cameras due to them being broken or due to weak internet signals. There was also noticeable intense participation from everyone, using the microphone to ask questions or give opinions during the classes. At this point, a significant advance in the digital literacy of the participants was observed, resulting from their more autonomous and emancipatory attitudes.

In the technical training module, the students arrived with more autonomy and aware of their roles and responsibilities in the individual and collective learning process of the digital tools presented to them. As a result, the classes were very satisfactory. Digital technology no longer imposed fear or a sense of helplessness on the students, corroborating Freire (1987), Gentili (1997), and Dussel (2000), who argue that education, when based on a substantially democratic and dialogical foundation, enables human beings to realize their own humanization.

As a crucial part of the course, aimed at practically demonstrating Paulo Freire's assertion that "those who teach learn in the teaching process, and those who learn teach in the learning process" (FREIRE, 2007, p. 25), the course's pedagogical planning included a segment where participants, in pairs, were to teach a 50-minute class to the entire group, choosing one of the digital tools covered in the course. Once the pairs were defined, a formative itinerary was developed as a didactic action, to share with their peers one of their most significant learnings: teaching through dialogue. Each formative process was evaluated by the collective and the teacher-trainers in a dialogical manner, aiming for the improvement of the process. All pairs conducted their classes confidently and dialogically, enriching the course with new knowledge and complementing the initial training provided by the instructors. Furthermore, they demonstrated their ability to embrace aspects of the digital tools (digital literacy), overcoming the existing barriers in this new scenario.

The project, by investing in a pedagogy grounded in dialogical relations, centered on humanization and civic democracy, enabled participants to recognize themselves as active agents in their destiny and their educational process, unafraid of the human condition of incompleteness (FREIRE, 1987; SANTOS, 2000). In doing so, they began their journey in digital literacy and, more importantly, recognized their potential and autonomy to participate socially both within and outside the institution.

As the final evaluation of each session, an experience of formative and emancipatory assessment was developed (ALBUQUERQUE, 2010). Individual written testimonies were also requested, which served as the basis for the institutional evaluation of this new methodology of teacher training. The following evaluations stand out:

"At the beginning, I was feeling uncomfortable, since I only contacted one person through WhatsApp, but after the third class, I was accustomed to it. Teachers and fellow classmates were supportive, and it was another learning experience I acquired. Thank you, everyone." (P1). "About the importance of dialogue, of knowing how to listen to others, that we always have something to learn and teach." (P2). "Exchanging opinions is valuing the new and not stopping at small challenges, we are capable, we just have to try; the course showed us that everything requires commitment, effort, and ethics." (P3).

Regarding the adoption of Paulo Freire as a reference author in the humanistic module, all respondents agreed that "the learnings in dialogue with Paulo Freire were valuable for us to understand reality; to have a critical vision and intervene with criticality, recognizing our limits and possibilities to be better human-professional subjects."

The combination of various digital and analog artifacts — letters by mail, messages on WhatsApp, phone calls, synchronous online classes — contributed to the success of the course, demonstrating that the educational process is multifaceted, requiring various forms, formats, and approaches, as our society is plural. There is not just one path but many paths, shortcuts, and trails. Human learning is the result of various social sources, it is essentially mixed, hybrid because "it occurs within the

context of an imperfect society, contradictory in its policies and models, between the declared ideals and the actual practices" (MORAN, 2015, p. 26). However, at the same time, we must not forget the purpose of the entire educational process, "There is a need to produce prudent knowledge for a decent life" — "A knowledge for emancipation" (SANTOS, 2000, p. 38).

Following the analysis of the evaluations, the team of researchers was left with a question: Is the implemented model viable in a world of constant and rapid social transformations brought about by technologies? There is no definitive answer; it is a process under construction. What is certain is that the struggle for a democratic organization is always an institutional challenge, in which the clash of powers and autonomies is a constant. This proposal, besides being innovative, stimulated the continuation of resistance and struggle, seeking the civic inclusion of all public servants in the institutional space of a public agency.

3. Conclusion

The Judicial School of the Regional Labor Court of the Sixth Region (Ejud-6) holds a social responsibility towards every human being it encompasses and, for various reasons, needs to innovate to transform its processes of continuous training into spaces of authorship and co-authorship of an emancipatory education.

The methodology, inspired by Paulo Freire's culture circles and the categories of dialogue and problematization, promoted an insertion into reality with deep respect for the human being, considering professional praxis and responsibility as an individual and collective human subject. In this context, it was possible to build self-knowledge, as well as a critical and proactive immersion in reality, resulting in individual and collective transformations. The desire to participate in future training sessions was expressed by 100% of the participating teachers and students.

Institutions and individuals today must be prepared to face structural and situational changes in the productive space. These learnings are

necessary in the daily work environment because they demonstrate that technological innovations can never be separated from a solid ethical humanistic education, under penalty of undermining the principles defended by Ejud-6 itself. There is an urgent need to invest in formative itineraries that articulate cognitive, affective, and psychorelational competencies, aiming to construct substantively democratic spaces for socialization, productivity, and humanization.

The pedagogical experiences planned, developed, and evaluated in a dialogical manner — sometimes as teachers, sometimes as learners — demonstrated that there is no place for failure, nor are there failures, but rather human subjects who, in these experiences, were willing to show themselves because they trusted and felt welcomed and respected; eager and available for new improvements, and believed in dialogue as one of the successful paths of human formation.

The universal ethic of the human being, constructed by Paulo Freire, should be the basis of the simplest and/or most complex formative processes in Judicial Schools, so that education as a practice of freedom can be actualized as a praxis of justice.

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